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WEEKLY REVIEW.

—Hindoo parents are not yet deterred from loading their children with ornaments, by the numerous instances in which this practice has led to the murder of the children. A boy of nine years of age was shockingly murdered the other day in the heart of Bombay, for the sake of his ornaments, which were of the value of about Rs. 800. The parents imagined that they were showing affection to the child by putting their valuables upon him; and even now perhaps it would be difficult to persuade them of the contrary. The Hindoos get rid to a great extent of the feeling of responsibility by means of their doctrine of fate. Nothing can happen to the child but what is written in his history; *che sara, sara;* his wearing or not wearing ornaments will make no difference. Thus the most sacred obligations of life are coolly dismissed, and God is made responsible for the effects of their own most wicked negligence. Through the vigilance of the Police, the murderer has been detected. He is a mere youth, and lived in a house belonging to himself, in the immediate neighbourhood of the parents of the murdered boy. There were a number of tenants occupying the same house, and more than one of these were aware of the fact that he had committed the horrible murder; and yet *not one of them reported the case to the Police.* They were afraid. No one that is acquainted with the Native character will be greatly surprised at this. It is not cowardice merely that keeps them silent when such secrets come to their knowledge; but a fatal indifference to the claims of justice.

—It is deeply disgraceful that a port like Bombay, with such a vast commerce and with the memorials of so many wrecks at its entrance, should be so miserably provided with pilots. We understand that at the present time, when six or eight ships are sometimes arriving in a single day, when a gale is continually blowing and a tremendous sea setting in the harbour, there are but *three pilots.* Is there any parallel to this fact in the whole world beside? The ships that arrive have to enter the harbour without pilots, the best way they can, and cast anchor at the middle ground, there they wait till a pilot is available, and sometimes wait long. The harbour dues are enormous; there is not the slightest excuse for the present condition of the pilot establishment. Ships approaching New York are often boarded by pilots a hundred miles out to sea; and more than one pilot-boat is sometimes seen bearing down upon a ship, such is the rivalry that exists. A dozen pilots would not be too many for our harbour; perhaps, too few.

—We are glad to learn from a contemporary that the attention of the Bombay Government has been called to the barbarities recently perpetrated at Baroda by order of the Gaekwar, and that they have strongly protested, through the Resident, against the repetition of such outrages. 'The recent proceedings,' he was told, 'were altogether foreign to the spirit of English law, which it was his boast to copy as far as possible.' It is gratifying to learn that 'His Highness has now bound himself to abolish the mode of execution by means of an elephant, and also the barbarous punishment of cutting off the nose of a female offender.' So far, good. But, after all, the barbarity in the mode is not the worst feature in the executions which have excited so much indignation. It is that the Gaekwar may cause individuals to be arrested, imprisoned and punished capitally or otherwise, without any public accusation, or trial. If His Highness really makes his boast in the English law, and professes a desire to imitate it, it would be well if he gave proof of it, by admitting some of its first principles. It may be very satisfactory for a citizen of Baroda to know that he shall not be trampled under the feet of an elephant by command of the sovereign; still his citizenship is not a very enviable thing, so long as he knows that he may be thrown into prison, ordered into banishment, or put to death in a civilized way, without a public trial or liberty of defence.

—A fine ship of 1,000 tons has been lost upon the Prongs, at the entrance of Bombay Harbour, where so many other fine ships have gone ashore. The Bombay light-house stands secure on *terra firma*, a mile or two inland, and tantalizes the helpless vessel by her serene light. The wreck occurred in consequence of the outer light-ship having slipped her moorings. The *Stafford* went ashore at 1 A. M.; burned blue-lights and threw up rockets; and was boarded after daybreak. The *Diamond*, with some 450 Mahomedan pilgrims on board arrived off the harbour, dismasted and water-logged, and after drifting some hours in broad daylight went ashore near Breach Candy, very much as though Bombay were an uninhabited island. Which is the benighted presidency? Heroic efforts have been made by many to save the lives of the pilgrims and lascars, but almost every thing in the way of appliances and preparations seems to have been wanting.

We have received the Report of the London Missionary Society for the following Stations: Bangalore, Bellary, Belgaum, Cuddapah, and Nundial. There are 8 missionaries at these stations, which have been occupied (except the last) more than forty years. There were baptized last year 30 adults, (27 of them at Cuddapah.) At Bangalore there are 106 church members; at Bellary, 71; Belgaum, 48; Cuddapah, 71; Nundial, 21. There are altogether 1,998 children in the schools. Mr. Campbell at Bangalore says there is less disposition to stand up in defence of Hinduism than there was formerly. 'Few men of intelligence and influence have the courage to come forward and meet us in fair argument.' 'Still there is a great deal of scepticism. The educated youth maintain that all religions are alike; and it will be all right with us if we are only sincere.' But, 'at no distant day, the people must make their choice between Christianity and nothing.'

The solitary missionary at Bellary has, since the beginning of this year, been joined by two new missionaries. The account of the Native church is not very cheering. One of the Native evangelists writes:—"Going one day in March to a place where they were sacrificing goats and sheep to Durgamma, I found that now since Government had stopped the practice of hook swinging, the people had made a large figure in the shape of a man, and fastened iron hooks to its back. The figure was then drawn by bullocks in the hope that the wrath of Durgamma would in this way be appeased."

The people may argue that as they accept of a mere image for Durgamma, she may accept of the figure of a hook-swinger instead of a real sufferer.

"During the prevalence of cholera the people offered sacrifices by hundreds, but all in vain. Then many reproached the gods. They cursed Wodakappa and Jumbiah the chief gods of this place. On the death of a young man in the house next to ours, the parents and relatives not only cursed Wodakappa and the rest, but they took handfuls of earth and threw it on the face of the idol as it was carried near the house. One day as a woman was passing near our house she took a handful of dust and threw it on us saying, 'cursed be ye that brought such a disease into the world; the temple of the goddess in Kolapoor was destroyed by you Feringhees, and from that time the world suffers the wrath of that goddess.' We taught the people that Jesus Christ is the holy Lamb of God who has shed his blood and offered himself a sacrifice for the sins of the whole world and that He is not only able to preserve us in the time of pestilence, but also to save us from our sins and the coming wrath of God."

At Belgaum the strength of the missionaries, Messrs. Beynon and Wareham, is chiefly given to the English Institution, which contains 90 scholars. The Report says:

"It is almost needless to say that the one object of all our labours, whether scholastic or preaching, is the salvation of the soul; to this end we introduce a religious element into all our teaching. The moral and spiritual welfare of the people we have at heart; it is our opinion, based upon many years' experience, that mere secular education separated from morality will ever fail to bring about the desired end; as far as our experience goes, an educated native, *i. e.*, one who has received a merely secular education, is not a whit more moral or less selfish than his ignorant brother."

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POSTAL TRUSTWORTHINESS.

THE Director General of the Indian Post Office, entreats the public not to tempt the Post officials by sending whole currency notes in letters; but to send them in halves, and in registered letters. He recommends also that the letters be carefully sealed, and not be entrusted to a flimsy transparent gummed envelope. There are Post Office rules regarding the sealing of registered letters, we believe; let these be enforced. Let no letters be received for registration, but such as are "carefully and securely sealed." But we have some little misgiving as to the effect that these warnings and protestations addressed to the public, are likely to have upon the Post Office clerks, when read by them. There is too great a tendency, we fear, in heads of departments generally, to reduce as far as possible the measure of responsibility connected with their establishments, and to throw the onus upon the public of withholding temptation. As for temptation it is unavoidable; there must necessarily be a great deal of it; but when it is taken for granted by heads of departments that their clerks are untrustworthy, have no power of resisting temptation, will be sure to abuse their trust where they have the opportunity; and when the latter hear their Director informing the public that they are so and that they are incorrigible, and that the only security of the public is in keeping temptation away from them as far as possible, we cannot but fear that the result is likely to be any thing but an improvement of the *morale* of our Indian Post Office. The evil to which we refer, runs all through our modern society. We hear very little said about the sacredness of trust. When trust is abused, we hear more about the folly of those who trusted than about the wickedness of those who have broken faith. If one were disposed to indulge in a vein of speculation, it might be a curious subject of enquiry how it happens that an age which boasts so much of humanity and its sterling qualities, should require every man to proceed in all his intercourse with others upon the assumption that all are utterly depraved. We ourselves do not think favorably of human nature; but our view is that of the Bible rather than of La Rochefoucauld. Man is depraved in the sense that he has gone astray from God; but God has interwoven with the constitution of society a number of principles and motives that may be so directed by the influential portion of each community, as to keep back the great majority of men from warring upon each other's temporal interests; not merely by eliminating temptation, a thing impossible; but by educating in them a good measure of faithfulness. 'It must needs be that offences come;' to be tempted is a part of the common lot of man; our fellow-subjects of India are to be educated in moral strength, not by studying to avert temptation from them, but by expecting and stimulating them to resist it.

It is a great gain to a community when a reputation for trustworthiness is regarded as something more valuable than the mere possession of money. A gentleman of Calcutta, held in high regard by all who know him, has, no doubt with a great deal of justice, been lecturing the Bengalees, on their want of morality. There is no necessity of making comparisons, though there is a great tendency to do so; but there is no doubt that such exhortations would come with much more force if there were not too many indications of a declining standard among Europeans. We fear, from what we have seen in the last year or two, that trustworthiness is a jewel whose lustre has begun to be eclipsed by that of others believed to be more absolutely essential.

The very conception of a Post Office rests upon the supposition that there is no difficulty in securing trustworthiness. It is only by faith that we can avail ourselves of the advantages it holds out. We throw our property into a dark box which is to be opened by strangers, who will take our letters and pass them along a file of strangers reaching to a distant place.

But if it is really so that money may not be safely sent in letters through our Indian Post, is it not high time that the system of Post Office money orders should be introduced here? Will not some of our influential contemporaries agitate for this.

DAVID.

THE correspondent of a contemporary says:

"It is wonderful how a candle will flare up just before going out. Last year in this Presidency we actually prayed for rain! Are we for ever to be like

——'the poor Indian, whose benighted mind
Sees God in clouds, and hears him in the wind.'"

This is a curious sentence certainly. The error of the poor Indian was of the nature of pantheism; he did not distinguish between God and the works of God. And they who pray for rain are represented as like the Indian. Do they pray to the clouds? If not, it is rather difficult to see the resemblance between their religion and that of the poor Indian. Christians believe that God, as he has endued his creatures with liberty, so he has liberty himself, in its perfection. As clay is plastic in the hands of the potter, so is nature in that of God; and the processes of nature are subject to a present God and not merely to a decree that was made an eternity ago. To suppose for a moment that God has put out of his own hand the liberty to answer prayer, is to reduce the Supreme Governor and Arbiter of all, to a condition below that of many of the creatures. 'It is wonderful how a candle flares up just before going out.' It is wonderful how some people manage to console themselves when they see evidences of the vitality of Christianity. The belief that God heareth the poor and needy when they cry unto him, still keeps its hold of many minds, and is not, we think, going out yet.

This same writer says:—

"Kings are privileged, I conclude; David did everything that was bad, and wound up a long career of wickedness by adjuring his son with deathbed solemnity, not to forget a personal enemy of his 'but to bring down his hoar head to the grave with blood.' Vindictive old man! Yet, we know what was thought of him in the highest circles."

The highest circles! We refrain from interpreting this expression. We know that David was spoken of as a man after God's heart, that is, one who, above others his contemporaries and forerunners, sought to know and to fulfil the will of God. The fact that he received reproofs from the Lord, some of them terribly severe, is enough to show that he is not set forth as one who was immaculate in the sight of God. We, in common with the Christian world generally, take a very different view of the character of David from that presented above. All the facts with regard to Shimei are eminently favorable to David; they exhibit his character in any thing but a vindictive light. Indeed, it would be difficult to find among the heroes of history one possessing more magnanimity, more transparency, more freedom from selfish resentments and vindictiveness. When in his old age, his son Absalom rose up in rebellion against him, and drove him from his throne and country, a miserable being named Shimei took the opportunity afforded by his helplessness and broken-hearted misery, to revile him, heap all manner of contemptuous abuse upon him, curse him and stone him. Afterwards, when David returned, a conqueror, to Jerusalem, Shimei had such an opinion of the generosity of David, that he hastened to him, confessed his fault and asked forgiveness. Here was the time for vindictiveness to show itself. Justice required that the man should be put to death. The Jewish law put to death the child that cursed his parents, and certainly did not treat more leniently the man who cursed his king 'the anointed of the Lord.' The stability and welfare of the state depended upon the sacredness which was made to attach to the divinely appointed monarch. David forgave Shimei and promised not to take his life. David could forgive the personal offence, and did so; and while he lived, Shimei lived in safety. But the promise lapsed with the life of David; Shimei knew it and David knew it; and David, having given the fullest proof of his generosity and freedom from vindictiveness, felt that it was necessary the law should take its course. And it was well that Solomon should have David's warrant for proceeding against Shimei; otherwise some would have made it a ground of reproach against the new king that he should have deviated from his father's procedure.

As we have said, no ancient biography presents us with such admirable examples of magnanimity, as that of David. When Saul was hunting him up and down the mountains to destroy him, once and again he was thrown by the providence of God upon the mercy of David; but the latter refused to stretch forth his hand against him, even to make him a prisoner and clear his own way to the throne. And there must have been something very admirable and winning about him, to inspire Jonathan, the son of his enemy, with such a beautiful and invincible affection. When David once expressed, thoughtlessly, a wish for a drink of water, some of his devoted followers exposed their lives to danger in order to bring it from the enemy's lines; but he would not touch it; he could not bear the thought that the lives of his friends should be imperilled to gratify his thirst; and he poured it upon the ground. No, he was not a selfish, vindictive man; but an eminently disinterested, magnanimous man, standing out conspicuously from his associates, and unique among Eastern monarchs.

And it is because he was this leal-hearted, faithful, generous man; a man who walked with God, and amid all the cares of state found time, daily, to occupy his mind with the sublimest thoughts, and to embody these thoughts in a form that would make them spiritually elevating and enriching to the children of God for thirty centuries, that his grievous fall is so distressing and humiliating to all true Christians. The Bible is not a book for the glorification of man; and the transgressions and delinquencies of those who are honorably mentioned in it, are not cloaked

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or palliated. It was a most important lesson for all believers to learn, that there is no height of moral excellence attainable from which a man may not fall; and that no past experience affords a sufficient ground of confidence. If any of us are enabled to endure, we owe it in no small degree to the lessons which the falls of those who went before have enabled us to learn.

MIRACLES AND M. RENAN.

M. RENAN thinks that men are not justified in believing in a miracle, until they are authorized to do so by a committee composed of the most enlightened of the age, sitting in such a metropolis as Paris, with every opportunity afforded them of bringing all their scientific tests to bear. In other words God must get the sanction of such a body, before he may submit His credentials to the world at large. All men of inferior attainments in science must say to the miracle, 'we have not the proper tests; we are not in a position to judge of thee; thou mayest be from heaven or of the earth, earthy; our acquaintance with physical science is not sufficiently ample to justify us in admitting thee.'

On the supposition that God is willing to furnish supernatural testimony to a revelation, He is met by another difficulty beside the one we have stated. This Parisian committee of scientific men (if disciples of Rénan) have, at the outset an unalterable conviction that miracles are essentially impossible; so, whether they find any scientific explanation or not, they are bound by their own principles to disallow the claim. This, then, is their triumphant position. They will believe none of the miracles alleged to have been wrought at the introduction of Christianity, unless they can see a miracle wrought in attestation of those ancient miracles; and they cannot believe in the modern miracle, in consequence of a foregone determination that it is impossible. So they laugh revelation to scorn.

But on the supposition that God, having a revelation to make, sees fit to give men such evidence as shall seem to them adequate, we may presume, from all we can trace of His ways in nature and in the constitution of our minds, that He will give evidence such as shall commend itself to men of unbiassed minds, men neither predetermined for or against such supernatural testimony. And in fact this is the state of mind which science itself recognizes as the only safe one; in regard to all *merely* scientific matters, the Parisian philosophers would feel that a freedom from bias is absolutely necessary to the prosecution of research.

The miracles that were wrought by Christ and his apostles, were such as could be appreciated by men of unbiassed minds, whether cultivated or uncultivated. Men who from their childhood had known this person as blind from birth, that person as a helpless paralytic, and these others as lepers, when they saw them healed by a touch or a word, were just as competent to pronounce upon the matter as any scientific body in the world. They who saw Christ walking on the waters, and saw a great storm turned into a great calm by his word, and saw five thousand persons fed with a few loaves, needed no confirmation from Sadducean philosophers. In fact the proposition is infinitely absurd that the Almighty Ruler of the universe should be incapable of revealing His power to common men in a way that they can understand.

NOTES FROM AN INTERLEAVED BIBLE.—Matt. XVII. 1. Satan took Christ into a high mountain to show him the glory of the kingdoms of this world. Christ took his disciples to show that of the kingdom of heaven. All this glory was in Christ when Satan tempted him. It was not permitted the disciples to see it, until they had first apprehended it in a measure by faith; and the transfiguration is directly connected with Peter's preliminary testimony, 'Thou art the Christ, the Son of the living God.'

6. 'A voice out of the cloud.' 'Which voice we heard,' says Peter, long after. 'We have a more sure word of prophecy.' It is the same voice of God that was heard on the Mount and is heard in the Scriptures by faith. But the word of prophecy is more satisfactory and more reliable, because it is reiterated, diversified, uttered by different individuals in different ages, long before the facts fulfilled it, and leaves not the slightest room for the suggestion that the senses may have deceived us.

'Hear ye him' of whom Moses said, A prophet shall the Lord your God raise up unto you, like unto me (the founder of a new dispensation; till he cometh, hear me and those that follow me; but when he shall appear then) him shall ye hear in all things. And now Moses was present to witness the dispensational transfer. With every jot and tittle of the words of the Lord Jesus Christ, there is this decree from the throne of heaven, Hear ye him. The disciples fell on their faces at the sight of this material glory bursting from the person of the Lord Jesus; but the entire scene was intended to be of the nature of a divine testimony to the word of Christ. We should fall upon our faces before every word that proceedeth out of his mouth.

4. 'It is good for us to be here.' Yes; but first go to the cross. As a place of abode this is only to be reached through much tribulation. Moses and Elijah did not commune with the disciples; these must yet learn much of Christ.

9. The secret of the Lord is with them that fear him.

10. This was one of the arguments of the scribes against the Messiahship of Jesus, Elijah has not yet appeared; and he must appear before Messiah comes; therefore Jesus is not the Christ. Scripture appeared to furnish this argument, and it must have seemed to many like demonstration itself.

12. 13. Our Lord hints at the true explanation, instead of telling it plainly; as before in the matter of the leaven. Elias has come and has suffered, he says; and he leaves it to them to find out when and where. He will not relieve them of the obligation of reasoning. It did not appear to him that there was any very great difficulty. Nor was there. Now that they understand that the personal coming of Elijah was not what the prophecy meant, they easily perceive that it was fulfilled in John the Baptist. If they found no difficulty in this we should not. And they who think that the account of the souls of those who had been beheaded for the truth, spoken of in Rev. xx. as rising before others and living again for a thousand years, may refer to a condition of things in which there shall be witnessed influences and results like those that would attend such an actual resurrection without a mere literal fulfilment, may appeal to this passage as confirmatory of their view.

John did no miracles, but his position in the nation was as conspicuous as that of Elijah. Both were in conflict with the sovereign. Both spent a good portion of their lives in solitude. John's faith seemed to fail him once as Elijah's did. The Jews regarded Elijah as greatest of the prophets; and our Lord testified that John was that.

16. There lies an appeal from the church to Christ. But were the church full of the Holy Ghost and of faith, she would do the works and speak the words of Christ.

17. 'How long.' This is the language of an educator, whose scholars are yet grievously deficient; there must be much teaching yet.

20. The disciples had probably doubted in their minds if they had faith enough for such an extreme case of demoniacal possession, and this doubt had vitiated their faith. Having faith in Christ we must use it and act upon it, without wavering, and without waiting for the faith to grow. If you have the least of it, let it only be the genuine article, looking to Christ, and you need not be questioning its sufficiency; for this very questioning is an abandonment of it.

12. 'Elias is come and they knew him not.' So if the apostles should come, men would know them not,—even those who name churches after them.

MEDITATION.

"*The man of God, who was disobedient unto the word of the Lord.*" 1 *Kings* XIII. 26.

THIS man of God, whose name for some good reason is left unrecorded in the sacred oracles, having successfully accomplished the mission which had been entrusted to him, having flung the judgment of God like a thunderbolt into the midst of the great convocation of Israel, covering with confusion the king, priests, nobles and people, sets out on his return to Jerusalem. When he had gone a little way, he sat down, this lone prophet, in the shadow of an oak. His bosom was relieved of the burden he had borne; by the grace of God he had faithfully and triumphantly fulfilled the task assigned him; he lifts up his heart in gratitude to God for that grace. He remembers with satisfaction not merely the courage with which he had uttered the doom of God against the unhallowed altar, its rites and its ministers, but also the constancy with which he had resisted the tempting invitation of the king to partake of the royal hospitality. He was glad that he had been able to answer him, If thou wilt give me half thy house, I will not go in with thee. Did any feeling of self-complacency mingle with the elevated emotions of this hour? We know not; pride goeth before a fall; it may have been so in this case, or it may not. But there was doubtless a too confident feeling that the trial was over, the danger was past, the temptation behind him. The enemy was utterly routed; he could now lay aside his armour.

But refreshment would be most welcome. He had travelled far, and his failing strength demanded some support. The laborer is worthy of his hire. Shall not He whom he has this day so faithfully served, send him bread to eat and water to drink? Perhaps an angel is on his way with some pleasant food.

There appears, not an angel, but an old man of Bethel, a prophet, riding upon an ass. Ah, it is pleasant to find some one with whom he can commune; some one that understands the things of God. After a few words, the old man invites him to come to his humble place of abode and share his meal with him.

He that has resisted the invitation of the king, refusing to eat bread with him for the half of his kingdom, is surely in no danger from a temptation so vastly feebler. No, old man; your food would be acceptable enough; but I am solemnly charged of God not to eat bread nor drink water with any in this place. And, whether I understand the reason of the command or not, it is the command of the same Jehovah whose word went forth against the altar to-day. I may not come with you.

But the old prophet of Bethel has set his heart upon inducing the man of God to come with him, and he is determined to accomplish it, though it involves the necessity of telling an audacious falsehood. He assures him that an angel has appeared to him bidding him bring back the prophet of Judah. God has withdrawn his interdict, and his servant, having fulfilled his mission and passed through his trial, may now refresh himself in the house of his brother prophet. Of course the word of the latter may be implicitly believed; it would be impossible for him to lie in the name of God.

But why impossible? Do you not know well enough, oh man of God, that the spirit of the prophets is subject unto the prophets? that the fact of your being anointed with the spirit of prophecy is not in itself a guarantee that you will be kept from sin? When was there a prophet of God that needed not to watch against sin? Is it written that a true prophet can never become a false prophet? Was not Balaam a prophet of the most high God? And did he not end his days as a minister of Satan?

Well for the man of God if he had communed with his Divine Master, lifted up his heart to him directly, and asked for God's yea and nay. No, not so; for God's nay was with him already; and if he had only looked into his own heart and reflected that God is not a man that his will should change from hour to hour, he would have clearly seen that the interdict was unremoved. He believed the old prophet; he consented to go; and in so consenting he sinned grievously against God, who deeply resented the unworthy conception of his own character implied in the ready assent yielded to the old man's fiction.

Thus Satan conquers. The servant of God wins a great victory, and his faith comes forth triumphant from the ordeal for which it had specially prepared; he sits down serene, thankful, fearless; then comes the adversary well-disguised; and the unsuspecting, unarmed victor falls an easy prey.

He partakes of the old prophet's hospitality, if we can call that hospitality which was shown in the very face of a Divine command, and which was certain to be a curse to him that partook of it. The man of Judah, as he eats, speaks doubtless of the high mission which had been that day fulfilled by him; of the wrath of the king; of the sudden chastisement inflicted upon him; of his consequent humiliation.

Suddenly, the old prophet looks him in the face and tells him that he has broken the command of God; he has done the forbidden thing; he has eaten bread and drunk water in Bethel; and he may consequently expect the judgment of God; 'his carcase shall not come into the sepulchre of his fathers.'

But how dare the old prophet look him in the face and acknowledge that he has uttered lies in the name of God, tempted the man of Judah to disobedience, and thus brought upon him the judgment of the Almighty? There is something truly detestable about the character of this old man. But the man of Judah loses no time in recriminations; he is inexpressibly humbled; his indignation is against himself; he has fallen from his great height of dignity. He hastens away availing himself of the offer of the old man's ass. Let us hope that as he, like Bunyan's pilgrim, pursues again the path which his sin has caused him to retrace, his heart is lifted up to God in penitential and self-accusing prayer, and that some sense of the divine forgiveness visits him as he advances to his doom. As a lion he had stood before the king in the morning; and if he had not committed a sin unto death (temporal death) he would have had no occasion to fear any number of lions that met him in the way. But he had fallen a prey to temptation, and he now falls a prey to the lion whom God has sent to take away his life. This lion is a faithful agent; he slays the prophet, but he devours him not and does not harm the ass. The old prophet buries him in his own grave and mourns for him, not hypocritically; and gives instructions that when he dies, his sons shall bury him beside the man whom his lie had slain.

It seems to us that the old prophet was much the greater sinner, and that the greater doom should have come upon him. But unto whom much is given of them shall much be expected; and correspondingly their disobedience is more heinous than that of others. The honor of God was very much bound up in the mission with which the man of Judah was entrusted, and it was necessary that his unfaithfulness should be visited with a special manifestation of the divine displeasure.

Let him that thinketh he standeth take heed lest he fall. He that endureth to the end shall be saved. Hold fast that thou hast that no man take thy crown. Believe not every spirit; but try the spirits whether they are of God.

Often the strongest temptations come to the disciple through those whom he regards as sincere, irreproachable Christians. We may sin grievously against God by listening to the advice of such, if we have other means of knowing the will of God.

Epitome of News.

SATURDAY,—June 16, 1866.

—*Bombay Gazette.*—"No Shareholder when he reads every Tuesday morning the loans and discounts granted by the Bank of Bombay, can say what is their true value. On Thursday last, for example, the shareholders may have read that the loans at the Head Office and Branches were 77 lacs; that the credit accounts were 114½ lacs and that the bills discounted were 184½ lacs of rupees. How much of all this is irrecoverable, quite as effectually locked up as any advance ever made by the Eastern or Alliance Financial Association? The shareholders cannot tell. They are helplessly ignorant, and are likely to remain so till the directors at the next annual meeting lift the veil and unfold, as far as it pleases themselves, the losses of the Bank. It is fears like these that have sent the shares down to forty per cent. discount, and all that the shareholders know is, that there is nothing so encouraging in the prospects of Bombay as to lead them to hope that men unable a year ago to pay their debts to the Bank, are able to do so now or will be able for years to come."

"The ship *Nydia*, which arrived in harbour on Wednesday, reported to the Master Attendant's Department that they saw when off the island of Kennery, at the mouth of the harbour, a vessel suddenly founder, and that nothing but the tops of her masts were immediately afterwards to be seen. A tug was sent out to the spot indicated, but she was unable to see any thing of the vessel so reported to have sunk."

—Early yesterday morning the dead body of a Hindoo boy, named Lalla Samjee, aged nine years, of the Lohana caste, was found in a drain at Chinch Bunder, with several frightfully mutilated wounds, and with a rope round his neck. When he left his father's house on the previous day, he had ornaments of the value of Rs. 800 on his person. He was murdered, doubtless, for the sake of these.

MONDAY,—June 18.

—*Pall Mall Gazette*:—"Quite recently a detachment of Pontifical gendarmes, numbering twenty-one soldiers, met near Cori a band of six brigands, and attacked them with great fury. The brigands made a desperate resistance, but were put to flight, and their chief killed, the gendarmes retaining possession of his body in spite of the efforts to carry it off. In his pockets were found 1,600 crowns in Roman gregorines, and two Pontifical passports, one for Spain, the other for Switzerland, clearly proving the connivance of the Merodian party with the brigands."

"The Cardinal Altieri, Great Chamberlain of the Holy Roman Church, gave, last Sunday, a magnificent reception to celebrate the *capitoli*, or signature of the marriage contract of his grandniece, the Princess Donna Victoria Altieri, with Count Revedia de Ferrara. The Roman princesses wore their historic diamonds. The most striking were those of the Princess de Piombino, who wore a necklace of single diamonds as large as nuts, and an enormous diamond, which formerly belonged to the Crown of Spain, set in a brooch. One of the rooms of the palace was garnished with the wedding presents to the *fiancee*, and amongst these was a statuette of the Immaculate Conception in ivory, the gift of Pius IX., and a cross in platina, ornamented with a cut cameo and a cluster of rubies, presented by Cardinal Antonelli. Much admiration was excited by a pyramid of white roses and lilies of the valley, eight feet in height, and surmounted by a winged Victory, a graceful allusion to the Princess's name."

What might a statuette of the Immaculate Conception be?

—The means by which the Governor General's Agent in Rajpootana hindered the performance of Suttee, on the death of the Maharao of Kutch, are thus reported by him:—"When it was generally believed that the Chief was sinking, Capt. Bruce repaired therefore to the palace, accompanied by the Assistant Surgeon of the Agency, who was to see His Highness by special request, and Dr. De Fabeck opined he would not live through the night. Active measures were therefore taken to prevent the possibility of human sacrifice. The Agent had an interview with the Minister, Gopal Pandey, who had great influence during the late Chief's life-time, and clearly intimated that he should hold him strictly responsible for any such occurrence. Capt. Bruce directed that the zenana apartments should at once be locked and carefully guarded; and that the heir apparent should be warned and made aware of his wishes at the proper time. It was also suggested that news of the death should be held back from the zenana inmates as long as possible, and thus afford them but little time for preparation. These precautionary measures were none too soon. His Highness expired within two hours of the Agent's leaving the palace, and his instructions were strictly carried out. Until midnight the queens were unaware that death had taken place; one of them (the Bhuteeanahjee) then declared her intention to perform suttee, and so violently determined was she to effect her object that she at last succeeded in bursting open her door. The wretched woman was, however, prevented from coming out, and again confined

whilst the funeral procession emerged forth a little after dawn this morning. The Agent was present in person during the incineration of the corpse, and all passed off without crime or disturbance."

—The Director General of the Post-office of India has forwarded for publication the following notice:—

"Several instances having occurred of the abstraction of Currency Notes from registered and unregistered letters, the Director General of the Post-office desires to warn the public against sending entire Currency Notes in letters, whether registered or unregistered.

"This practice, which, notwithstanding the losses which have occurred, appears to be on the increase, not only risks the loss of the letter, or its enclosures, but exposes to unnecessary temptation every person through whose hands it passes. Entire Currency Notes should never be sent by post; if halved and despatched in registered letters on different dates, their safe arrival will generally be secured. But it must be remembered that the registration of a letter is no security against the abstraction of the contents, though it may ensure the delivery of the cover. To protect the contents of a registered letter, it must be carefully and securely sealed, and not, as is too often the case, enclosed in a flimsy semi-transparent envelope closed with gum.

"As one successful theft invariably leads to other attempts, the carelessness of one person, who, by sending a Currency Note in an unregistered or imperfectly secured letter, has tempted a post-office subordinate to crime, may cause not only the ruin of the person whom he has tempted, but may also lead indirectly to the organization of a system of robbery which, when once established, it is exceedingly difficult to defeat and punish."

—The following is from the Report of the Rev. T. Carss, principal of the Money School, in the Church Missionary Society's last Report:—

"The Bible is taught here in three languages—English, Marathi, and Portuguese; consequently the Mussulman boys had been accustomed to evade reading the Bible. I found this out from the fact of a boy refusing to be transferred to a higher class. This struck me as most extraordinary, as most of our boys are too anxious to be transferred. I made inquiry, and found that the cause of refusal was his aversion to reading the Bible, which he must do in the class to which I wished to transfer him. Thinking it highly wrong that any boy should be in a Mission school and not read the Bible, I at once determined to form a Hindustani Bible Class.

"The boys absolutely refused to attend. They said that they never had been required to read the Bible in the lower classes, and that they always left the school when they had to be transferred to a class where the Bible was taught by the Principal. They said their consciences would not allow them to read our polluted books.

"I reminded them that I also had a conscience, and that my conscience would not allow me to give a boy instruction in secular knowledge, without at the same time teaching him that truth which was able to save his soul. I told them they must either join the class or leave the school. After the customary amount of grumbling, and finding that opposition was useless, they joined the class.

"After some days, I found that they had most ingeniously and carefully erased from the Hindustani testaments I lent them, every passage where Jesus is called the Son of God, or where any direct evidence to his divinity is found. I told them that apart from the sin of disrespect which they had shown towards God's word, it was very unkind of them to destroy books which were not their own property. I told them that the Testaments were now worthless; that they must replace them, and besides provide themselves with copies; this I compelled them to do. The class is now going on quietly and nicely."

—Four inches of rain fell last week at Byculla.

—Captain Jervis has commenced an action for libel against H. E. Sir Wm. Mansfield, Commander-in-Chief of the Indian army, laying the damages at a lac of rupees.

—The London *Times*:—"Now, why is it that Germany with a start of two thousand years, has been beaten, in those material affairs which admit of easiest measurements, by communities that date from the other day? The answer is to be found in that national temper and those institutions that periodically culminate in causeless, unprofitable, and ruinous wars. War is written on the face of Germany as legibly as incessant droughts of rains, scorching suns, or everlasting frosts, are written on other regions, and the root of the evil must be in the people themselves, for this is a fault not of nature, but of man. Two years ago, when we saw the whole of that imaginative and excitable race rushing on the very smallest booty that ever moved ambition, and quarrelling over the spoil, we could not but ask if Germany remembered that it had been twenty times, and might be again, the battle-field of Europe. What lossess, what devastations, what insults, what ignominies did not Germany suffer at the hands of the man whose successor now looks on with twice his legions and tenfold his wealth, and adds to his uncle's wisdom the—power of waiting for opportunities. Napoleon escaped from Elba a few months too soon. That which he should have waited for may now be expected any day. His conquerors were just saved from tearing their own treaties to shreds. Their descendants are now hastening to do this for them, and the Napoleon of the day sits by to watch the progress of a demolition as necessary to the accomplishment of his hopes as a field of ruins is to the reconstruction of Paris. Such is the suicidal work which now engages Germany, and which seems rather the operation of some dire spell, or the fulfilment of some old curse, than the work of reasonable men."

The Austrian Army costs, on its present footing, £100,000 a day.

"Even now, and in ordinary times, what do we see in Germany? Her women, and even her girls, till the fields, reap the crops, carry home the produce, bring on their heads loads of garden stuff to the early and often distant markets, do the work of navvies on railways and public works,—indeed, all the drudgery savages exact from their women,—while the men are soldiering. It is, indeed, a pitiful sight to see long strings of market women and girls, prematurely old, emaciated, squalid, and tottering under their baskets and bundles, while their sons and brothers are kept in enforced idleness to mount guard over gates and barracks and swell an endless military parade. But soldiers, of course, must be fed, and will be fed; so will their horses; and the whole country must be drained of men and horses, and everything that either will want, whatever becomes of the women, the children, the old and the sick, and all the rest that cannot fight. The fire torrent of war will sweep over Germany far and wide, and he must be an inspired prophet who shall name the cities or the villages to be spared. A million men, says Lord Clarendon; a million and a half, says another, correcting him, with immense hosts ministering to their wants, will occupy and possess all that region, doing what they please taking what they please, destroying what they please, and committing what crimes they please."

TUESDAY,—JUNE 19.

—*Church Missionary Intelligencer*:—"In fourteen years, fourteen Missionaries have laboured in Umritsur. Of these two have died, and nine have returned on account of sickness to their native land, or been removed to other stations. In the Peshawur Mission the losses in eleven years have been equally great. We see, therefore, that the Missionary comes and goes; his average life in India has been as yet but very small indeed; and as far as the Punjab is concerned, only the native Christians remain long and permanently at the same place. The language of the people is the native Christian's own language; the customs of the people are their own customs; they can live amongst the people, which Missionaries can seldom do, and then with difficulty; in their own country they are not often ill, and but very few native Christians indeed appear to have died at Umritsur since the establishment of the Mission in 1852. It would seem to follow, then, that we *must* make them the *actors* in Missionary work, and must not let them be merely the persons who are always *acted* on. We *must* throw responsibility on them, and throw on them difficulties too, as they occur; and, placing them in the arena, in the sight of God and man, we must let them act, and see how they will act, and encourage them to act well and of themselves."

—Dr. Birdwood's editorship of the *Bombay Saturday Review* commenced last week.

—The *Bombay Gazette* hears from Calcutta June 15th of a dreadful panic there, with immense distress and a run on the banks.

—H. E. the Governor arrived in Poona from the hills on Saturday.

—*Bombay Gazette*; Baroda:—"Everybody will be glad to hear that there is to be no more barbarity in Guicowaree. His Highness has consented to abolish the elephant executions, and will no longer lend his countenance to the cutting off of noses. The once wealthy Mussulman who is supposed to have been the principal conspirator has been banished, and sent off somewhere by rail. The lady described by 'Gaekwaree' as being more frail than fair, is still in prison, but will suffer no other punishment. There is a report that four other conspirators are to be banished, but this I cannot answer for. On the whole I think banishment must be an agreeable sentence, but it involves entire loss of property."

—*Indian Daily News*:—"Consequently on the present prevailing scarcity of rice and crops it has become the practice amongst the very indigent class of people to sell off their children as they cannot afford to feed them. On Friday, at Nooton Bazar, two boys were sold for Rs. 2-8 each, and three days ago, in the Strand, two women sold their infant children for a much smaller sum. On being questioned, the women clearly state that only because they cannot feed the infants they had been under the painful necessity of making over the boys to such persons as would feed them properly that they may not die by starvation."

—*Englishman*:—"We understand that the Government of Bengal have, in anticipation of the sanction of the Government of India, assigned two more lakhs of rupees to the Board of Revenue, that they may have funds wherewith to provide further importation of rice into Orissa if need be."

Sir John Lawrence subcribes Rs. 500 a month for the sufferers

—*Indian Daily News*:—"As might have been anticipated, the influx of Ooriahs into Calcutta during the past month has been unusually great. These people not only bring with them intelligence of the great distress that prevails in the Orissa territory, but speak of the relief afforded by Government. They say that each individual receives daily one *moottoo* of boiled rice, which, being interpreted, means a quantity equal to a good, well-compressed handful of rice. This they say is insufficient; as while it keeps the poor creatures alive, it, at the same time, keeps them as hungry, greedy, and emaciated as ever. It is also reported by the same people that the dead bodies of men, women, and children, who were trying to escape from the famine into Calcutta are to be seen lying on the side of roads not five or six days' journey distant from here."

—The last census of Calcutta makes the population to be (exclusive of that in the suburbs) 377,924. The number of tenements (easily taken and probably correct) is 58,892. The number of houses in Bombay was ascertained by the last census to be a very little over 100,000.

ARCHIVES SOCIETY MUMBAI

—*Galle, June 17th* :—A telegram has reached Shanghai by Grant's line *via* Keacher, to the effect that the life of the rising Emperor has been attempted.

News from Neevchuang state that the native city, thirty miles from the foreign settlement, has been captured by rebels.

It is reported that a body of Mahomedan rebels has taken the city of Lingham.

A combined British and Chinese expedition has started to attack the piratical haunts on the west coast.

—The B. and B. Str. *Yamuna*, arrived yesterday from Suez, with London papers to May 26th :

Prince Charles of Hohenzollern has entered Bucharest, as sovereign, and been received enthusiastically. The Paris Conference has had a meeting on the subject, when the Turkish ambassador presented a protest against the act of the Prince.

The marriage of the Princess Helena and Prince Christian is fixed for the 5th of July.

Mr. Layard has had an interview with the Emperor of the French and M. Drouyn de Lhuys respecting the Congress.

A Congress of German deputies has declared against the disposal to foreigners of any portion of German territory.

Popular meetings have been held in Prussia protesting against war.

A bill has been introduced into the American Senate for depriving the President of the power of removing any officer except members of the Cabinet. The president has again exercised his privilege, and vetoed the bill admitting Colorado as a State into the Union.

The Danish consul at Valparaiso has notified to the Spanish admiral, who refused to receive the intimation, that Denmark would hold Spain responsible for damage done to property.

Lord Otho Fitzgerald has been returned for Kildare and Lord Eliot and Mr. Montagu Chambers, Liberals, for Devonport.

An attempt has been made in Dublin to assassinate one of the Fenian informers.

Three railway warehouses have been destroyed by fire at Manchester. The loss is estimated at upwards of £100,000.

Garibaldi is reported to have left Caprera for the Adriatic Coast.

—A house in the bazar fell down on Monday, killing one of the inmates. It was built nine months ago.

—The murderers of the Lohana boy killed at Chinch Bunder have been found. They were neighbours.

"Clothes with marks similar to the mark which was found on an *angrikha*, in which the deceased's body was wrapped, were found in the possession of the youngest of the three prisoners, who thereupon confessed that he had been an eye-witness of the murder which the other two prisoners committed. He pointed out a chisel and knife with which the throat and abdomen of deceased were cut ; and also a spot in the rear of the house, which borders on the railway line, in which the other two prisoners, notwithstanding his alleged remonstrances, buried the ornaments which were upon the deceased's person. The police dug the place and found the ornaments, which have been identified."

—The Aga Khan case is still proceeding. One of the witnesses testifies :—"The Aga has the right to excommunicate Khojahs who do not obey him ; the Jamat would consult the Aga in matters of excommunication. If he told them to excommunicate a person they would do so. I remember Casum Ismail, Noor Mahomed, Chadyar Dull, and another who belonged to the Barbae. They were murdered in 1850 at the Jamatkhana, at Mahim. 19 of our people were tried for the murder, and I was one of them, I was acquitted, but four of my co-prisoners were convicted and hanged. All the 19 belonged to the Aga's party. After the men were hanged their dead bodies were taken to the Jamatkhana in Bombay. I have heard that they were taken there by the Aga's party, by the Jamat. I have not heard whether their corpses were treated with great honour. I have not heard that the Aga himself went to see the dead bodies."

—The number of cattle in the United Kingdom on the 5th March last was 8,316,960, or about one to every four inhabitants.

—The value of cotton shipped last month from Bombay was 2 crores 38 laks.

THURSDAY,—JUNE 21.

—*Friend of India* :—"The Palace of the Bishop of Calcutta was on Friday evening last the scene of a very successful conversazione, in which some eighty native and English gentlemen met each other on the footing of social kindliness. There was no attempt to lecture or patronise on the one side, nor any suspicion of patronage on the other. The Bishop and the Missionaries chatted with orthodox Brahmins and Moulvees on the events of the day, the High Court Judges discussed cake and champagne with vakeels, English ladies smiled on educated Baboos from Benares and Lucknow as well as Calcutta, who were not yet so far advanced as to bring their wives with them ; and several Native Christian gentlemen —one with his wife—completed the collection of creeds and classes. Music, pictures, and other works of art lent a grace to the whole. The conversation and quiet excitement flagged much less than at many a weary 'At Home.'"

—*Times of India* :—"Yesterday about mid-day a large vessel, in a totally disabled condition and evidently water-logged, was observed drifting along from beyond the lighthose in the direction of Malabar Point. Not a shred of canvas was to be seen on any part of the vessel, and no mast with the exception of part of the mizen-mast—such a clean sweep had wind and sea made of her. A signal of distress was flying, however, and her crew were assured by signals from the lighthouse that their condition had been seen, and that assistance would be sent to them with all despatch."

The ship was the *Diamond* with 450 pilgrims and 45 lascars from Juddah, bound to Calcutta, but driven hither by stress of weather. She grounded on a reef, off Breach Candy, not far from shore. Two boats were brought and launched, but both were swamped. Colonel Worgan endeavoured to send a line to the vessel by means of a mortar but without success. The Dockyard, Military and Police authorities exerted themselves to save the lives of those on board, but did not succeed yesterday in establishing communication. About 40 succeeded in swimming ashore. A tug that put out from the harbour, failed to reach her.

—*Friend of India* :—"Bombay has received during the past five years a sum of from seventy-five to a hundred millions sterling above the usual price of its cotton. This wealth has brought with it into the island greatly increased destitution, crime, suffering and misery. So far from any of this sum, or of the large proportion of it which remained in the city, having been devoted to relieve the normal amount of pauperism, or to meet the increase which it unavoidably created, we confidently repeat our assertions that there has been less public spirit, less benevolence, less kindliness than ever. The experience of every charitable institution in the Presidency shows that increasing wealth only made the public more selfish, and threw upon the few pure natures which remained untainted by speculation the duty of doubling their assistance. The official services were corrupted by the race for riches, or starved by the rise of prices. A glamour was cast over every class of the community evident enough to strangers but disbelieved by the deluded victims. Pride, conceit, vain glory, careless living, materialism in its most hopeless form encrusted every class, and especially the Parsee, with an impenetrable deposit."

—*Madras Observer* :—"In London, as many of our readers may perhaps be aware, spiritualist seances and reunions are held just as naturally as parties and balls. We were present at one of these where Mr. Home was the principal actor, as we wished really to see whether there was even the appearance of anything supernatural in what he undertook to do. Certainly, in our judgment, the whole affair was an utter failure. The table at which we sat remained stedfastly immovable, which fact, by the way, was attributed to our scepticism, It is true that one or two of the party had their legs pinched under the table by the spirits,—at least so said Mr. Home ; but surely, if there are such spirits, they be descendants of Puck, and we thought that race was long ago extinct. Then, again, Mr. Home refused to raise himself into the air unless the candles were removed, in which case, doubtless, a rope lowered through the ceiling, would have afforded him easy means for his trapezic vagaries. We however objected to darkness, lest the spirits should take the opportunity of avenging our scepticism by pinching or ill-using us in our turn, and thus the experiment fell to the ground. We believe that this feat, consisting in raising himself into the air, is older than Mr. Home imagines. We read in one of the Fathers that Simon Magus when contending with the Apostle Peter, in emulation of the apostle's miracles, raised himself some hundred feet into the air and there sat. He adds that Peter having at once resorted to prayer, Simon Magus fell suddenly with a crash which ended his life and his pretensions together. We would propose a somewhat similar treatment for the spiritualists. We would take Mr. Home and his followers to the top of the Monument, and then (in the dark, if they prefer it,) drop them successively over the parapet. If they can raise themselves safely into the air, they can surely descend safely when so raised, and our plan would save them all the exertion of the ascending process."

—*Overland Mail* :—"The Sultan has abolished the collateral order of succession to the Viceroyalty of Egypt, and established direct hereditary rights, in accordance with which the son of the present Viceroy will succeed to the throne. The *Owl* believes that this decision, which has been long sought for by the Viceroy, has been brought about by the presentation to the Sultan of the magnificent new steam yacht recently constructed in England for the Viceroy of Egypt."

"Advices have been received from New York to the 16th inst. President Johnson has vetoed another bill—the bill admitting Colorado as a State into the Union. The Senate adjourned without reading the veto message, the promulgation of which was consequently suppressed. The Washington correspondents of the *Herald*, *Times*, and *World* pronounce the adjournment of the Senate without reading the veto message as an expression of contempt and insult to the President."

—*Friend of India* :—"Dr. Duff, even at his venerable years and after his great labours, is as energetic in England as he was in India, where we hope one day again to welcome him on a brief visit, if the doctors will allow him. He has raised privately, chiefly from Scotch merchants, a sum of ten thousand pounds wherewith to endow a chair of Evangelistic Theology in the New College, Edinburgh."

—*Overland Mail* :—"The negotiations for union between four branches of the Presbyterian Church in Great Britain have now reached the furthest point which can be attained by the private negotiations of committees, and in a few weeks more the scheme will probably be launched on the sea of public discussion. The negotiating bodies are the Free Church of Scotland, numbering about 900 congregations ; the United Presbyterian Church, mainly in Scotland, but partly in England, numbering about 600 ; the English Presbyterian Church, numbering about 100 ; and the Cameronian or Reformed Presbyterian Church, numbering about 50. It is understood that in committee a satisfactory conclusion has been reached on the points requiring to be adjusted."

—*Madras Observer*; Surrey:—"I heard that famous orator, the Bishop of Oxford, very recently address a large meeting of fifteen hundred or two thousand persons. The object was the diffusion of Christian instruction amongst the masses. From the beginning to the end of his speech, there was not one allusion to the Work or Person of the Saviour. He said the *only* unpardonable sin in a body was *dullness*. This, of course, was highly applauded by the scores of young clergymen present."

FRIDAY,—JUNE 22.

—The Bombay Branch of the London and Mediterranean Bank has suspended payment.

—Messrs. Dosabhoy Merwanjee & Co., have failed with liabilities to the amount of 14½ lacs; Atmaram Madhowjee & Co., to the amount of 80 lacs; and another house, of which we have not yet seen any public mention, to the amount of 1 crore and 30 lacs.

—The deaths last week were only 282.

—The Bhattia Financial Association, and the Bombay Financial Corporation are to be wound up.

—Early yesterday morning six catamarans put out for the *Diamond*, but all returned unsuccessful. A life-boat was manned by Mr. Crawford, Mr. Manisty, Lieut. Holt and others; they managed to get alongside the wreck; but no rope being thrown to her (there was none) she had to return. A second boat put out with a rope; but had to return. A steam tug came near the wreck, but the crew refused to pull a boat from the steamer to the wreck; and she had to return. After this the catamarans put out again and succeeded in saving a number of lives. The *Times of India* says:—"About midday the scene from the shore was intensely painful, for by the aid of glasses, what was passing on the deck of the ship was plainly visible. The sea was breaking heavily over the stern, and the people were principally gathered on the forecastle, and on the port side forward. A European female, wearing a Garibaldi jacket, and (apparently) a man's cap, was moving about as if endeavouring to encourage the poor people about her, when suddenly, as though no longer able to bear up against the terror of the situation, she hid her face in her hands and wept. By one of the native crew who had gained the shore, we were informed that an English lady on board was at the time he left going about and encouraging the passengers, and no doubt that was the same female as the one just mentioned.

"During the day many of the passengers threw themselves overboard, and gained the shore on pieces of wood taken from the ship. Every assistance was given to the poor creatures when they neared the shore; lines were thrown to them, and Europeans, and the police sepoys waded out into the water to help them in. Later in the day an attempt was made to convey a line on board by means of a shot, but the rope broke and the result was no better in that respect than it was on Wednesday."

Two more steam-tugs appeared on the scene, but accomplished nothing. A life-boat of the P. and O. Co. was brought and launched, and succeeded in saving some. Other boats were then launched manned by Europeans. Up to last evening about 100 had been landed; the remainder were left on board:—"We were requested by Captain Robinson, Superintendent of Marine, to intimate that as early as possible this morning, a tug with life-boats will start for the wreck, and that volunteers from the ships in harbour should assemble at the Dockyard breakwater."

—*Bombay Gazette*:—"It is believed that Mr. Showell, the Railway Magistrate, will in all probability be appointed as Acting Second Magistrate of Police in room of Mr. F. L. Brown, retired.

—Another of Mr. Anstey's decrees have been reversed.

—*Sindian*:—"A letter received by the last mail brings us the welcome intelligence that a fleet of steamers is now in course of construction to ply direct between Kurrachee, Aden and Suez. The trips will be bi-monthly, and it is expected the vessels will be ready about January next.

—Govind Gowrojee, the youngst of the three persons arrested for the murder at Chinch Bunder, has been brought in guilty by the Coroner's jury. He appears to have been without any partner in the crime.

TELEGRAPHIC NEWS.

London, June 8th.—Parliament has voted an additional £2,000 per annum to the Princess Mary of Cambridge on account of her marriage.

Government has carried its County Franchises by a majority of fourteen.

The Prussian troops occupy Rendelour, Keil, and Itzehoe.

June 11th.—The Holstein Estates, which had been convoked by order of the Austrian Government, have been dispersed by the Prussian troops.

June 12th.—The political situation on the Continent is daily becoming more warlike. The Austrian Ambassador at the Court of Berlin has been recalled by his Government.

June 13th.—Money market dull in consequence of the political news from the Continent.

Diplomatic relations between Austria and Prussia have terminated.

New York, June 2nd.—Armed bodies of Fenians have captured Fort Grice, engaging the Canadian volunteers. Two regiments of regulars are moving against the Fenians, whose retreat has been cut off.

OLD AGE.

THE man who mixes much with death and disease often finds himself halting or rather shifting between two opinions. At one time, when he thinks how many gates there are through which death may enter the body, when he remembers that life hangs on many threads, and hangs in such a way that the breaking of one thread is the loosing of all, when he sees how crowded with the weapons of destruction are all things round him, he wonders how it is that a man's life can last through even a day. At another time, when he witnesses to what full health and strength they who have been brought very low are often raised up again, when he sees the flame of life quenched even to a mere smouldering of the embers and yet fanned back again to a bright and steady burning, when he observes men's bodies daily exposed to the innumerable slings and arrows of disease and yet unharmed, he is astonished at the firm grasp with which the body clings to life, and wonders how it is that men ever die at all. The latter mood comes to him often when dwelling on the history of old age. He sees a man far on in years struck down again and again, and yet on each occasion gathering strength for a little longer run. Or he notes men carrying with them vigour and strength far beyond the allotted term of threescore years and ten, while their mates are in their dotage or lying in their graves. He asks himself what is this "old age?" What are the qualities of body and events of life that mould its features and determine its career?

It is a favourite theory with some that there is breathed into every man at his birth a certain sum of life, different for different individuals, that there is given to him as it were a certain amount of vital capital which will last him, allowances being made for accidents, a longer or shorter time, according as he husbands it with care or wastes it like a spendthrift. But against any such view it may be urged with reason—How are we to judge of the extent of a man's vital capital, how are we to know the way in which and the rate at which it is being spent? We cannot take the amount of work done as the measure of life, for he who does the most work is not the shortest-lived; on the contrary, labour, in fit time and place, lengthens rather than otherwise a man's days. Nor can we look upon the amount of resistance offered to disease as a test of the quantity of vitality. If we did so, we should expect to find that every illness with which a man had to battle shortened his life in proportion to the fierceness of the struggle. Such, however, is not the case. From many a sick bed a man rises whole and renewed in every limb; the past illness may no more cripple his future life than does the labourer's Saturday night's fatigue unfit him for Monday's work. In many a life sickness and disease come and go without leaving a trace behind them, and often those who seemed in their early days so frail that a mere touch might lay them low, are seen to gather strength as they increase in years, and to ripen into a stout old age. In fact, as a general rule, the power of resisting disease, so far from lessening, actually grows with the growing frame; and throughout the whole of life a man's vital condition at any one time is much more dependent on the events of the few preceding days or months than on all that has been undergone during the, it may be, long years before. And if we attempt to seize hold of any other test of vital capacity we shall equally fail. Nowhere shall we find any safe evidence that the allotted span of years is governed by the supposed amount of vital force imparted at birth.

Nevertheless, we shall be forced to admit that length of days is fixed by something more than the mere wear and tear, by something deeper than, and lying beyond, the mere outward circumstances of life; something fixed in, and peculiar to, the organism itself. How else is it that different kinds of animals have lives of a different average length? The histories of a horse, a man, and an elephant, give us no clue to finding out how it is that one lives to twenty, another to seventy; and the third to over a hundred years. Doubtless there are causes for these differences, but they lie at present hid from us, deep in the organisms along with the other mysteries of life. The very best of our knowledge concerning the nature of old age is but a mere scratching of the surface. We cannot as yet hope to taste the meat of science; we can only look through the window, rub the glass, and see what is prepared; perhaps we shall never be able to do any more.

How inward and radical are the elements of decay may also be seen when we consider that the decline of life in man does not in reality begin at somewhat about forty or fifty years, but may be traced back even to infancy itself. If we take the rate of growth as the measure of vital strength, we shall find ourselves forced to admit that life is on the wane even in the earliest periods of existence. Of course it is not denied that the amount of living stuff yearly added to the frame in youth is absolutely far greater than the amount yearly added to the frame in infancy; the bulk and weight of flesh and bone which a growing boy puts on between Midsummer and Christmas could only be rivalled by a company of babies, and a father may lose or gain in a few months the weight of one of his children. But it must be remembered that in the boy and in the man, while there is more work of growth done, there is also more living stuff already at hand to do the work; that while the total increase is greater, the amount gathered by each inch or ounce of the body is less than in the child. A few pounds more flesh and blood are nothing to a man, and not much to a boy, but they are enough almost to double the weight of a babe, and their acquirement bespeaks in the latter case a much greater vital activity. If we wish to make growth a true measure of vital power, we must calculate not by the time it takes the body to put on so many pounds, but by the time during which the whole frame doubles or trebles its weight. And in so doing we shall find that, though an animal keeps getting bigger and bigger from birth to adolescence, its power to grow keeps getting less and less, the rate of growth gradually diminishes. It is at the very outset of existence that the work of increase is busiest, that life is strongest; thenceforward there is i

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reality nothing but a decline, whose vanishing point is death. What we call old age is only the time at which this failure becomes manifest by reason of its having reached the active functions of the body. If we represent to ourselves the whole process of life as a sort of accumulation by compound interest of a fortune, the expenditure of which we call a work or action, it will not be wholly true to say that youth is a hoarding, manhood a spending, an old age a bankruptcy. We must add that the interest is encroached upon even at the very first, and that this encroachment, though small at the beginning, steadily increases day by day, and thus daily more and more is taken away, not from the actual profit of to-day as compared with that of yesterday, but from what would have been the profit of to-day, had to-day been allowed to gather interest from yesterday's income at the same rate that yesterday gathered from the day before. Somewhere about manhood, the point is reached at which the encroachment puts an end to all further accumulation, and thence onwards there is, instead of a gradually diminishing gain, a gradually increasing loss.

We may also trace the early seeds of decay by studying the history of particular organs, especially of those engaged in building up bodily framework, in transforming meat and drink into flesh and blood. Of all these organs, perhaps the most active and the most important is the liver; it is, as it were, the centre for the work of nourishing the body. In fact, it would not be unfair to take the relative size of the liver as a rough indication of the actual vital power possessed by an animal at various epochs of its existence. If we do this we cannot fail to be struck by the fact, that while in a full-grown man the weight of the liver is one thirty-sixth of the total weight of body, in an infant it amounts to as much as one-eighteenth; and there is a time at which it is actually one half. We have here another indication that even at the very beginning of life the tether is being drawn in, that the movements of the earliest days point to a coming old age.

The exact time, however, at which decay makes itself felt, the greater or less length of days, is determined by the circumstances amid which the animal is placed, by the wear and tear incident to the labours of daily life. In our own bodies we may easily trace out, even in the most superficial organs, the mortal effects of work and rough usage. We are supplied during our youth with a second set of, to the physiologist, mysterious organs called teeth, which though enjoying a certain kind of life, and capable of undergoing some amount of vital wasting and repair, cannot be wholly made anew. When worn out they are not replaced. Every one, sooner or later, must loose his teeth, either by dint of mere hard work, or through decay brought on by ill-usage and want of care. But through the loss of that one member, the tooth, the whole body suffers; the food taken is insufficient for the wants of the system, or, lacking the preparation it was wont to receive in the mouth, is unfit for the processes of digestion and nutrition. The man who has become toothless must sooner or later die; must sooner or latter be starved to death, however long he may defer the end by careful artificial means. Even if decay were to touch directly with its finger no other part of the body, the loss of teeth would alone be sufficient to entail old age. But what is true of the teeth is also true of all the other organs of the body; they also enjoy and suffer partial but not complete renewal; they also, when worn out, are not replaced. Membranes, glands, muscles, nerve, and bones, all get damaged in the strife of life, are either "worn" down by the silent steady rub of every day life, or are "torn" by the sudden sharp pull of passing accident and disease. By wear or by tear all of them grow palsied as the years go on, and to few only of them can we give artificial aid. The sum of their feebleness is what we call old age.

It is the custom to speak of a fat old age and of a lean old age. There are folk whose bulk seems to keep pace with their years, who get more and more corpulent the older they grow. But it may be doubted whether persons of this build ever reach a very advanced old age. It is much more common to meet them on this rather than on the other side of threescore years and ten. Although their obesity is in some measure a shield against many adverse influences, and, moreover, lessens 'wear' inasmuch as it shuts them off from exertion, they are proverbially feeble against the attacks of accident and disease. Extreme fatness may, indeed, be regarded as of itself a disease, brought about by exceptional though prevalent causes rather than as a natural failure and decay. At all periods of life there may be witnessed in various organs an unhealthy tendency to form fat instead of flesh, and the same result may be induced at will through improper diet of the slow action of various poisons. Life is then rather choked up with things strange and foreign to its wants than blighted through lack of stuff and power."

PROGRESS OF REVIVAL.

THE *American Presbyterian* says:—If all we devoutly hoped for, in our anticipations of a great revival, has not yet been realised, we assuredly are receiving the greatest encouragement to labour and to pray for the more plentiful outpouring of the Holy Spirit. On every hand the work of God is going forward with unwonted power. Every issue of every religious paper, at least in the North, has "good news to tell;" and in some cases the columns are burdened with revival items. In our own editorial experience of six years, we have never known such a pressure of this most acceptable and cheering intelligence upon our columns, from our own and sister Churches. Last year, closing with the General Assembly at Brooklyn, was regarded as one of unusual spiritual prosperity, but the newspaper records of early spring were meagre indeed, in comparison with those now coming before the public. Since the 1st of March, we have been privileged to chronicle, as occurring almost entirely within our own branch of the Church, not less than 2,000 conversions, most of them realised in additions to the churches. From other branches of the Presbyterian body, which, of course, we have followed less carefully, we have copied reports of conversions amounting to nearly 1400 in the same time; doubtless they are at least equal in number to those in our own body. Other Evangelical denominations are, we think, enjoying similar blessings. A recent Methodist paper reported 10,000 conversions during the preceding five weeks in that denomination. It would not, we think, be an exaggeration to say that our religious newspapers have within a month's time conveyed to the Churches the glad tidings of 25,000 conversions to God.

There is, we think, in the accounts which have been definite enough for analysis, the evidence of an unusual percentage of adults and of men among the converts. Humanly speaking, the Churches are receiving a greater accession of strength than is usual. The ministry of Evangelists has been manifestly recognised, and their labours wonderfully blessed; but, very frequently, God has owned the ordinary labours of his servants, and powerful revivals have proceeded, from week to week, with scarcely a demonstration beyond what the pressure of inquirers demanded. The work in Auburn, in Wilmington, and some other places, though largely affecting the community, is little more than a development of pastoral activity, shared in by office-bearers and members of the Churches. The week of prayer is, perhaps, in a majority of instances, directly recognised as the commencement of the more recent awakenings; yet it cannot be said, as in 1858, that daily union meetings for prayer are the leading characteristics of the work. They are frequent features; inter-denominational courtesy, co-operation, and confidence are almost universal; but the real work is done in and through the individual Churches, far more than was the case in 1858. Personal responsibility for a share in the work is deeply realised by Christians, as it was then; but it is discharged generally in a way to invigorate and vitalise the individual Churches, rather than make an indefinite impression on the community at large. Whether, in the event of a great outpouring upon our larger cities, and of concerted and powerful attempts to reach the masses, these features would continue to prevail, it is useless to give an opinion.

There are signs of revival in Dartmouth, Williams, and Amherst Colleges, in New England. Of the College at Princeton, and the work of grace there, a correspondent thus writes:—"The venerable college of New Jersey is now enjoying another time of refreshing from the presence of the Lord. The students returned from their winter vacation about the first of February, evidently anticipating a work of grace among themselves. Almost immediately they began to assemble daily at noon in one of the recitation rooms, for prayer and mutual exhortation. Their meetings were largely attended from the first. The Day of Prayer for colleges found them already prepared for a rich and abundant blessing; and it was almost universally observed with a deep and tender interest. The different classes were distributed among the members of the Faculty, to insure that all the students should be seen, and conversed with individually upon the subject of their own salvation. The pious students also, numbering previously nearly one-half of the college, were abundant in labours for the salvation of their friends and companions. No other means have been used beyond those constantly employed in the institution; but the religious impressions, especially in some cases, were very much deepened by the sudden death of one of the students in the midst of his preparations to return to college. The result thus far has been the hopeful conversion of between forty and fifty of these beloved young men, some of them among the finest minds in the institution."

Advertisements.

ROYAL BANK OF INDIA.—NOTICE is hereby given, that the TRANSFER BOOKS of this Bank will be closed from TUESDAY, the 12th instant, to MONDAY, the 25th instant, both days inclusive.

By order of the Board of Directors,
JAMES HOSSACK,
Bombay, 9th June 1866. General Manager.

ROYAL BANK OF INDIA.—NOTICE is hereby given, that the third Ordinary General Meeting of the Shareholders will be held at the office of the Bank, on MONDAY, the 25th June 1866, at 12 o'clock noon, for the transaction of the following business:—

1. To receive the statement of accounts, &c., and Report of the Directors, and to transact all such business as may be therein presented to the Meeting for consideration.
2. To elect Directors in the room of B. H. Cama, and Karsondass Madhowdass, who have become disqualified, and of Andrew Grant, who has gone to Europe, and of J. E. Grimm, and Dinshaw Manockjee Petit, who retire by rotation, but who, being eligible, offer themselves for re-election.
3. To elect Auditors for the ensuing year, and to dispose of any other business which may come before the Meeting.

By order of the Board of Directors,
JAMES HOSSACK,
Bombay, 9th June 1866. General Manager.

MR. JOHN T. T. BROWN,
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